

few weeks I expect to visit the Maryland and Virginia churches in the interest of the S. S. C. E.

My first stop off after leaving Ashland was Louisville, where I was not disappointed in receiving new impulse and inspiration for the work of the summer. It was just two years ago this same conference Sunday that I first passed this way and it was something like going home to meet with the brethren and sisters again in the Sunday morning service. The immediate result financially was \$2.64 collection, and six or eight five dollar pledges for the Theological fund. Finding I could not remain for an evening service, I had to present the claims of the S. S. C. E. rather unexpectedly and some were not prepared to take a pledge. After their regular monthly meeting next Sunday morning, the president of their society will report more definitely. This monthly meeting held in the church on the Sunday morning when they have no preaching is something, after which it would be well for other societies to copy, especially in places where they do not have preaching services every Sunday. It does not take the place of their work meetings, which they hold weekly, but without any devotional exercises. It is also at the monthly meetings they transact the business after opening with devotional exercises, and frequently they follow with a regular program. A free-will offering is received which may be used for the home work or applied to the general fund. Cannot other societies likewise situated adopt the same plan? Yes, I know it will require extra work but it is energy well expended.

I find the Middlebranch society also doing good work. Brother Byers having been detained at Conference over Sunday, Brother and Sister Wise drove to Louisville for me to fill Brother Byers' appointment at night. A large and attentive audience had gathered to hear him. Every one seems much pleased with their new pastor. I shall hold a special service in the interest of the S. S. C. E. before I return to Louisville. I am in the home of Sister Wise and Hugo Paul has been entertaining me. His zeal for church work has not abated, and he is looking forward to college life at Ashland. Oh, that more mothers might consecrate their boys to the Lord, and bring them up with some knowledge of the church.

VIANNA DETWILER.

Middlebranch, O.

Godfrey, Kansas S. S. C. E.

Our society met as usual on the second day of June, and we certainly feel much encouraged with the growth of it. About ten months ago it was organized by Sister Detwiler with a membership of thirty, which has increased to fifty-four, and we are happy to say we have grown spiritually as well as numerically.

We are blessed with earnest workers, one especially so, in the person of Brother Otto, whose zeal for the Master's cause is seldom

excelled; and once a month we have our much esteemed pastor, Brother A. J. Hixson with us, who comes filled to overflowing with the Spirit, and we trust he may continue to be our helper as long as he is able to work for the Master.

At our last meeting a Lookout and a Missionary committee were appointed which will certainly be a great help to our society, as no society should be without them. We are also thinking of joining the state organization of C. E., tho nothing definite has been decided upon. We are going to do all we can for the theological fund as we are very much interested in the theological chair.

JENNIE M. GARBER.

## Our Young People

HOW TEMPERANCE WOULD HELP TRANSFORM THE EARTH—Rev. 21 : 7

Topic for June 23.

Vision always precedes service. Hope is a fair goddess who woos us on to better things.

The ideals of today becomes the realities of tomorrow.

The seer of Patmos saw the holy city. That vision before us is a constant call to make it a reality. It can be a reality only when "every plant which my Father hath not planted shall be rooted up."

The most noxious of the evil plants have already been destroyed. Cannibalism, slavery, polygamy, witchcraft, the inquisition and a hundred other evils are gone, we pray, forever. There is yet one which has been more deadly yet more impudent than any other. It calls for our axes today. It is the venomous Upas tree of intemperance. Planted in the very midst of our civilization it sends out deadly odors which poison the life of the whole world. In its branches lodge the foul harpies which corrupt our legislative halls, our city councils, our political parties and even our courts of justice. In and out among its roots there play the harlot and the gambler, and the assassin. Under its spell the young and guileless become deaf to the pleadings of parents and friends and blind to all that is good and pure in life while they draw nigh to this deadly tree only to be transformed into beasts and slain.

O young people, our fathers fought against the tyrant and against the curse of slavery. Has not God called this generation to rid the world of the legalized liquor traffic. Not perhaps with the weapons of carnal warfare but with

"A weapon that comes down as still  
As snow-flakes fall upon the sod,  
But execute a freeman's will  
As lightnings do the will of God.  
And from its force nor doors nor locks  
Can shield you; 'tis the ballot box."

Public sentiment is a billow of power which carries everything before it. It is heaving against this evil with greater and greater force. It is for you and me to help to educate and agitate until the banner of temperance shall be carried with power.

### SCRIPTURE HELP

1. Temperance would transform the earth by eliminating drunkards, I Cor 6 : 10, and all connected with the business of making drunkards. The seller Hab. 2 : 15, the brewer Isa. 5 : 22, 23, the government which licenses the business, Hab. 3 : 12, and the selfish citizen who says it is not his concern. Isa. 5 : 20. Let some one show how none of these classes can have a place in the ideal city.

2. Temperance would transform the earth by eliminating the results of intemperance. It would help to do away with : tears and pain, Prov. 23 : 29-32 (show how). Sensual waste, Isa. 55 : 2. Injustice, Prov. 31 : 4. 5. Poverty, Prov. 23 : 21. Death, Jas. 1 : 15.

### SOME STATISTICS

The people of the United States spend yearly :

For bread, \$505,000,000 ; for meat, 303,000,000 ; for clothing, 447,000,000 ; for education, 85,000,000 ; for tobacco, 80,000,000 ; for liquor 1400,000,000. If the money spent for liquor and tobacco were used for education and religion name five things that would result.

A "Committee of Fifty" composed of leading men of the country made a thorough investigation of the liquor traffic and among the facts reported in their book are these : One fourth of the pauperism of the country is caused by drink. 8420 cases were investigated. 13402 convicts were consulted and intemperance was found to be the cause of one-half the crimes. Their figures are not those of zealots but of calm, scientific investigators. They show the appalling evils of drink.

### FOR OPEN MEETING

- 1 How will temperance transform a drunkard's life?
- 2 What will temperance do for the home?
- 3 How would children be affected by universal temperance?
- 4 Why should women work for temperance?
- 5 What changes would temperance make in prisons and asylums and poor houses?
- 6 How would taxes be affected by temperance?
- 7 How can our young people help the cause of temperance?
- 8 Does "temperance" permit of the "moderate use" of evil things?
- 9 Would temperance exclude the use of tobacco as well as liquor? Why?
- 10 Why is the gospel the most effective means of transforming the earth?

WHATEVER; "I will strive to do whatever he would like to have me do."—John 15:7-16

(CONSECRATION MEETING)

Topic for June 30.

Christianity does not give to the world a set of definite laws for definite circumstances, but principles which each must apply for himself.

We cannot, therefore, make definite promises in advance because when the time comes some altering circumstance may make it our duty to do something different.

The promise to do "whatever he would like to have me do" allows liberty for the application of this principle. What Jesus would have me do is something I must determine by his help for myself.

But while duty does not require more than he would have me do neither does it allow of less. This meeting may well be made a time for raising the standard of our consecration.

### SCRIPTURE HELP

1 "Whatever," John 15 : 14. The true disciple will make no exception in his obedience. He will not say, "I will quit all my bad habits save that of using tobacco or speaking evil of others. He does not say I will keep the ordinances but will not help missionary work. *Whatsoever* is a great word but all of God's commands are for our good and in keeping them there is blessing both for ourselves and others. Rom 8 : 28.

2 "He," Acts 9 : 6. The world has its standard and we are constantly to follow it. But the world allows of many things as right which the spirit of Jesus cannot accept. Like Paul who when converted "conferred not with flesh and blood" but asked of the Lord, "What wilt thou have me to do?" We need to learn to be deaf to the advice of the worldly that we may better find what Jesus would have us do.

3 "Would have me do," John 21 : 21, 22. How does the lesson Jesus gave to Peter in the reference apply to us? Why is it so much easier to tell some one else his duty than to see our own? Quote some other verses which teach us the duty of minding our own work.

4 "Would have me do," Matt. 7 : 21. Christianity